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PROCEEDINGS

OF THE

TEMPERANCE CONVENTION,

HELD IN

TREMONT TEMPLE, BOSTON,

WEDNESDAY FEBRUARY 22nd, 1871.

FOR THE PURPOSE OF ORGANIZNING

A NEW STATE TEMPERANCE SOCIETY,

WITH THE SPEECHES, DISCUSSIONS. &c.

REPORTED BY C. H. TAYLOR.

PUBLISHED BY THE
MASSACHUSETTS TOTAL ABSTINENCE SOCIETY.
11 CORNHILL, BOSTON.
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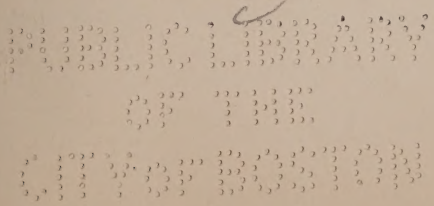

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THE CONVENTION.

More than fifteen hundred gentlemen, including many of the most prominent advocates and supporters of the cause of Temperance, and a large number of ladies, were gathered in Tremont Temple, upon the morning of Washington's Birth-day, in answer to the call for the formation of a society, to work on exclusively moral and religious principles. This large attendance of earnest men and women, including so many prominent names, augured well for the success of the movement, and must have afforded much gratification to the gentlemen who had issued the call, and who took seats on the platform, with those who had been invited to deliver addresses.

OPENING EXERCISES.

At 10.40 o'clock Hon. James M. Usher called the meet-

ing to order, and invited the audience to join in singing the following hymn:

1. Great God, thy presence we implore
While we together meet;
With reverence would we humbly bow
Before thy gracious seat.

2. Let truth and temperance prevail
Throughout our favored land,
And may a numerous host come forth
To join our growing band.

3. Let young and old, let rich and poor
Their energies unite,
Until all people, climes and tongues,
In temperance delight.

After the singing Mr. Usher invited Rev. D. C. Eddy, D. D., pastor of the Warren Avenue Baptist Church of Boston, to offer prayer.

Mr. Usher then spoke as follows:

Gentlemen:—I have been requested by the Committee to call this meeting to order, and, with your permission, I will read the call.

THE CALL.

To the Friends of Temperance in Massachusetts.

The subscribers, feeling that intemperance is very prevalent, especially in the large towns and cities of the State, and that its evils are most deplorable and destructive of the happiness and well-being of the community, think that a special Christian effort is needed to bring the attention of the people to the subject. Furthermore, believing that this must constitute their first reliance in all effective temperance propagandism, they, therefore, recommend that a new State temperance Society be formed, whose work shall be of an exclusively moral and religious character; whose agencies shall be the pulpit, the press, the lecture-room, the formation of auxiliary societies, cold water armies, the signing of the Pledge, and all such agencies as were so efficient a generation ago, for the purpose of spreading the principles of total abstinence from all intoxicating drinks as a beverage.

In confining the society to moral and religious agencies, however, it is not intended to oppose, in any way, legal, or other means of promoting the cause, but, believing the existing differences of opinion as to other means often paralyze, or deter from action, they think it wise to form a new State Society, in whose action all friends of the Cause can harmonize, while all members of the Society are left free to act *outside* as their conscience, or judgment shall dictate. We, therefore, invite all persons in favor of forming a society, on the above principles, to meet in Convention, in TREMONT TEMPLE, Boston, the 22nd day of February, at 10 o'clock. A. M.

William Claflin, Newton.
W. B. Spooner, Boston.
Z. L. Raymond, Cambridge.
Oliver Ames, North Easton.
J. Warren Merrill, Cambridge.
Thomas Talbot, Billerica.
Edward Brooks, Boston
Rufus S. Frost, Chelsea.
Henry Wilson, Natick.
Edward S. Tobey, Boston.
P. Emory Aldrich, Worcester.
Albert Day, Greenwood.
Geo. F. Gavitt, North Dighton.
M. S. Underwood, Dennis.
Orrin Thompson, Holliston.
John A. Buttrick, Lowell.
E. J. Sherman, Lawrence.
H. G. Herrick, Lawrence.
J. N. Bacon, Newton.
Edw. G. Tileston, Boston.
J. O. Peck, Springfield.
Robert Johnson, South Boston.
J. J. Twiss, Lowell.
John Osborne, Arlington, Mass.
Dr. E. Hartshorn, Berlin.
Fred. G. Pettigrove, Charlestown.
J. W. Tufts, Medford.
W. H. Watson, Northboro,
Martin Griffin, Boston.
David W. Wilcox, Medford.
Lee Claflin, Hopkinton.
M. M. Fisher, Medway.
W. B. Wright, Boston.
A. J. Gordon, Boston.
George M. Guild, Boston.
A. L. Brooks, Lowell.
J. C. Labaree, Randolph.
Louis E. Charpiot, Medford.
J. G. Adams, Lowell.

Otis Clapp, Boston.
Henry W. Warren, Charlestown.
Daniel Dorchester, Salem.
J. W. Turner, Waverly.
Wm. H. Baldwin, Boston.
David H. Mason, Newton.
J. M. Usher, Medford.
Cephas Church, Winchester.
Life Baldwin, Brighton.
Samuel W. Foljambe, Malden.
Geo. E. Towne, Fitchburg.
Thomas W. Silloway, Boston.
A.J. Patterson, Boston Highlands.
V. R. Coombs, West Medway.
Eben Tourjee, Boston.
Simeon S. Leavitt, Boston.
Jonathan Butterfield, Boston.
J. F. Manning, Worcester.
S. N. Stockwell, Boston.
Edwin Mudge, Danvers.
Edwin Patch, Lynn.
Martin Griffin, Boston.
Isaac Emery, Boston.
Eleazer Porter, Hadley.
Ezra Farnsworth, Boston.
Milo Hildreth, Northboro.
Joel Merriam, Westminster.
Wm. C. Lawrence, Boston.
P. H. Sweetser, Greenwood.
Leonard Huntress, Tewksbury
E. H. Hartshorn, Berlin.
A. Norcross, Fitchburg.
Mark Trafton, Boston.
Daniel P. Pike, Newburyport.
Moses W. Pond, Boston.
Edward Everett Hale, Boston.
Joseph G. Pollard, Woburn.
John Fletcher, Acton.
S. F. Upham, Boston Highlands.

J W. Olmstead, Boston.
Henry M. Dexter, Boston.
S. W. Bush, Boston.
I. M. Atwood, North Bridgewater.
John H. Twombley, Charlestown.
Asa Bullard, Boston.
Curtis C. Nichols, Cambridge.
A. H. Evans, Everett.
Charles R. Ladd, Springfield.
Alfred Hitchcock, Fitchburg.
Jesse Bucknam, Arlington.
James P. Magee, Boston.
C. L. Heywood, Charlestown.
E. B. Webb, Boston.
H. C. Greeley, Clinton.

SPEECH OF HON. JAMES M. USHER.

We are here, gentlemen, for the consideration of a great and important subject—one most intimately connected with the happiness of the people and the prosperity of the Commonwealth.

I believe in the principles of the call and am very desirous of promoting the objects it seeks. The subject of temperance has agitated the people of Massachusetts to a greater or less degree, since the foundation of the government. To rid the Commonwealth from the evils of intemperance, the greatest minds have been taxed, and the greatest sacrifices have been made, but the evil still exists. As we look back and view the history of the temperance reform, from its commencement to the present time, we are grateful for what has been done, but, from the very efforts that have been put forth, we realize how much there remains for us to do.

We meet to-day, therefore, to organize a new State Total Abstinence Society, from everything that can intoxicate, as a beverage, and here allow me to say, that I should do injustice to my own feelings and to the cause, did I not recognize with profound gratitude the great and good work which organizations have done. We look back twenty-five, thirty, or forty years and praise God for the progress made. This progress, under God, has been secured by personal efforts, the pulpit, the press, and the pledge, working in harmony with the different organizations which have been instituted to aid the noble cause. We refer to the old Massachusetts Temperance Society and its excellent public work; to the Washingtonian

reform and its work of kindness; to the State Temperance Alliance, its earnest and successful labors; the Sons of Temperance and their work of brotherly love; the Good Templars and Temple of Honor, nobly battling for the same glorious cause, and other local associations, which, by their influence, have brought us to our present proud position. And, while I rejoice at what has been done, I feel that there is need of more work, and that the society we propose to organize today, will fill an important place and accomplish an important work, for the cause of temperance, and in no way be a hindrance, but a help to all the existing temperance associations. I, therefore, extend the hand of fellowship to the friends of our noble cause from every section of the State, and bid God speed, to all organizations, earnestly laboring to stay the tide of intemperance, and advance the cause of total abstinence. Let there be but one purpose among all friends of temperance, and may we labor in harmony together; all our batteries being turned against the common enemy. We need to arouse the people upon the great moral duties devolving upon them, growing out of the practice of temperance.

We trust, therefore, the proposed society will be inaugurated this day, and that God's blessing will rest upon it and give it an influence which shall redound to his glory and to the good of man.

SPEECH OF W. H. BALDWIN.

On taking the chair Mr. Baldwin said:

Ladies and Gentlemen,—I am thankful for the honor you have conferred upon me, and feel that if there is anything that any of us can do to help along this movement, we should do it. As we look upon the faces here and see so many ladies and gentlemen collected, we see that we have not only a large local attendance, but representatives from the whole State. While we are here, thousands and tens of thousands of mothers, wives and little children are looking toward the

doings of this day, and to-morrow morning thousands of boys and girls will go to the post-office, or the village store, to get the Boston newspapers, that they and their relatives may read the proceedings of this Convention to see what has been done that shall help save their husbands, fathers and brothers from this common enemy which has crept into almost every family in the State; for, I venture to say, there is hardly a person here to-day who cannot think of some one representative of his, or her family, who has not been, directly or indirectly, affected by this curse. We meet on a common platform, with no sectarian divisions, with nothing to do with politics, nothing to do with law, for we look to-day to a higher source. We meet here on moral and religious grounds, to see what we can do, as one great family, for the promotion of the cause which we are gathered together to consider.

It has been said, in the call, that this movement is to interest the pulpit, the press, the lecture-room and Sunday school organizations. With regard to ministers, it seems to me that no minister has any right to stand in a christian pulpit, unless he believes in moral and religious means to promote this cause, and is ready to work in it. (Applause.) This movement is to reach every minister who has felt unwilling to speak in the pulpit, on temperance. If a minister gives a regular sermon on temperance, his people bring up the matter of law, and criticise him, and he is kept from giving another. Now, we believe the effect of this meeting will be that every minister, in the State, can go into his pulpit and preach against the use of intoxicating liquors, on moral and religious grounds, and no man, woman, or child will go away from the church, with an unkind feeling toward him. We believe we are going to have the help of the pulpit, and with the help of the pulpit and the press we can do anything. We have the press on our side, for every one of the prominent papers of Boston has spoken kindly of this movement.

The Sunday schools are spoken of. Every superintendent can work, and every little boy and girl, particularly the boys, can be early taught, no matter how young they are. Every boy throughout the State, every Sunday school scholar can give his name, no matter if he has to write in printing letters as many little fellows do; if rightly organized they can do much good. A young man came to me the other day for advice, and wanted to know what he should do to get an honest living. A few years ago he had one of the best of homes, with kind and indulgent parents; God took the mother home, and soon the father died. The boy had from forty to fifty thousand dollars, and nothing else. Vicious companions led him from one excess to another till his last dollar was gone, and he wanted to know what he could do. Said he "My mother and father are gone, and I am a wreck. What shall I do?" Through the State there are many just such instances as this, and we want to stop such experiences if we can. We appeal to the young men to work in this matter, we depend upon them and also upon the influence of parents. No father in Massachusetts, no matter who or what he is, no matter how much he himself drinks, as he looks upon his boys, but will say, "God forbid their indulgence in the habit which has been with me all my days." I remember a man who had been a moderate drinker all through life. He said to his two boys, aged twelve and fifteen years, "You know I have been a moderate drinker; but I want you to promise me that you will never touch a drop of intoxicating drinks, and I will lay aside a certain sum of money for you." These boys gave the promise, the father has gone home, but they have kept their promise faithfully, and if you were to put ten thousand dollars at their feet, you could not get them to touch even a glass of wine. Say to every father, be sure and set a right example to your children. But I have simply talked to kill time, with no set speech prepared. The committee on permanent organization will now report.

PERMANENT ORGANIZATION.

Mr. Baldwin stopped at this stage of his remarks, and introduced the following committee on permanent organization:

Hon. J. M. Usher, Hon. Milo Hildreth, Hon. Leonard Huntress, Deacon Ezra Farnsworth, Dr. Albert Day, Rev. J. W. Turner, Rev. S. F. Upham, Edward G. Tileston, F. G. Pettigrove.

Mr. Usher presented the following list of permanent officers;

President—Hon. Edward S. Tobey.

Secretaries—Wm. C. Greene, B. R. Jewell and Jas. P. Magee.

Vice Presidents—William Claflin, Newton; Z. L. Raymond, Cambridge; Oliver Ames, North Easton; J. Warren Merrill, Cambridge; Thomas Talbot, Billerica; Edward Brooks, Boston; Rufus S. Frost, Chelsea; Henry Wilson, Natick; P. Emory Aldrich, Worcester; Albert Day, Greenwood; Geo. F. Gavitt, North Dighton; M. S. Underwood, Dennis; Orrin Thompson, Holliston; J. A. Buttrick, Lowell; E. J. Sherman, Lawrence; H. G. Herrick, Lawrence; J. N. Bacon, Newton; Edw. G. Tileston, Boston; J. O. Peck, Springfield; Robert Johnson, South Boston; J. J. Twiss, Lowell; John Osborne. Arlington, Mass.; Dr. E. Hartshorn, Berlin; Fred. G. Pettigrove, Charlestown; J. W. Tufts, Medford; W. H. Watson, Northboro'; E. Patch, Lynn; Isaac Emery, Boston; Martin Griffin, Boston; David W. Wilcox, Medford; Lee Claflin, Hopkinton; M. M. Fisher, Medway; W. B. Wright, Boston; A. J. Gordon, Boston; Geo. M. Gould, Boston; A. L. Brooks, Lowell; J. G. Labaree, Randolph; Louis E. Charpiot, Medford; J. G. Adams, Lowell; John W. Olmstead, Boston; Henry W. Dexter, Boston; S. W. Bush, Boston; I. M. Atwood, North Bridgewater; John H. Twombly, Charlestown; Asa Ballard, Boston; Curtis C. Nichols, Cambridge;

A. H. Evans, Everett; Otis Clapp, Boston; Ezra Farnsworth, Boston; Milo Hildreth, Northboro'; Joel Merriam, Westminster; William C. Lawrence, Boston; P. H. Sweetser, Greenwood; L. Huntress, Tewksbury; E. H. Hartshorn, Berlin; A. Norcross, Fitchburg; M. Trafton, Boston; Edw. Everett Hale, Boston; Jos. G. Pollard, Woburn; John Fletcher, Acton; S. F. Upham, Boston Highlands; Charles R. Ladd, Springfield; Alfred Hitchcock, Fitchburg; Jesse Bucknam, Arlington; George W. Chipman, Boston; C. L. Heywood, Charlestown; E. B. Webb, Boston; H. C. Greeley, Clinton; Henry W. Warren, Charlestown; Daniel Dorchester, Salem; J. W. Turner, Waverley; Wm. H. Baldwin, Boston; David H. Mason, Newton; J. M. Usher, Medford; Cephas Church, Winchester; Life Baldwin, Brighton; Samuel W. Foljambe, Malden; Geo. E. Towne, Fitchburg; Thos. W Silloway, Boston; A. J. Patterson, Boston Highlands; V. R. Coombs, West Medway; Eben Tourjee, Boston; Simeon S. Leavitt, Boston; Moses W. Pond, Boston.

Mr. Tobey on taking the chair, was warmly received, and spoke as follows:—

ADDRESS OF HON. E. S. TOBEY.

Gentlemen of the Convention:—I beg you to accept my acknowledgements for the honor conferred on me, by the invitation to preside over your deliberations. Assembled, as the representatives from every part of the Commonwealth, to consider and act on a subject which lies at the very foundation of her moral welfare, let us hope that the result may be such as shall commend itself to the conscience and judgment of every true friend of that cause, which we now seek to promote. Often have the people been summoned to devise measures by which the terrible curse of intemperance may be exterminated, but never under auspices more hopeful. Sincere differences of opinion exist amongst men who are en-

titled to mutual respect and confidence, as to the extent which legal enactment can properly be had and at the same time effectively regulate and control the sale of intoxicating beverages. No subject has probably more burdened the conscience or taxed the mental powers of true philanthropists, as to their practical duty in reference to it. In seeking a solution of this great problem we may, therefore, well avoid crimination and recrimination, which must inevitably prevent the harmonious co-operation of all good men. For, it may be confidently assumed, that this cause can be carried forward successfully only by a unity of purpose, entirely consistent with a diversity of methods. As already indicated, it is with the moral aspects of the subject, and the various moral agencies by which temperance may be promoted, that this convention is now called upon exclusively to act. It is but recently that this nation was elevated to a height of grandeur never before attained, when it struck the fetters from four millions of its people. To-day, a bondage more awful in its consequences, self-imposed though it be, holds millions as slaves of appetite and custom, who are sapping the very foundations of the social fabric. Even when appetite does not urge to indulgence, the tyranny of fashion and custom holds almost undisputed sway in high places, and few comparatively have the moral courage to challenge, much less to resist their inexorable power, even if they do not obsequiously comply with their despotic and relentless demands. As the power of social influence, and a false public sentiment contributed largely to sustain human slavery, so even the demon of intemperance is fortified by a false public opinion in regard to social custom. In successfully undermining the foundations of slavery, the influences of the pulpit, the press and the platform were among the most effective means. Indeed, had not these agencies put forth their mightiest efforts, who can doubt that slavery in the United States would to-

day have remained firmly entrenched under the assumed sanction and protection of constitutional law ? To these same potent agencies must we look to educate the conscience of the people, and especially of the youth of the country, to such a sense of moral obligation and of noble purpose as shall lead them " to become a law unto themselves." It is evident that in the work of creating a true public sentiment on this subject, reliance must be had especially on the teachings of the church and the Sabbath School, and to these, the people have a right to look hopefully.

The appeal must be made on the ground of a high moral expediency, which in this, as also in other connections, often becomes a genuine principle of action. Let Christians be urged to accept the entire creed and example of the apostle Paul, and not a part of it only. If any reply that they do not feel called upon to make a sacrifice for the sake of their weaker brother, it may be kindly suggested that if it be a sacrifice, this should be regarded as an admonition that even their own personal safety demands abstinence from wine as a beverage. If, on the other hand, any shall say that it is no sacrifice for them to abandon the use of wine, but that they prefer their liberty, the question at once suggests itself, on what principles of Christian benevolence can one refuse to abandon a habit when it costs no sacrifice, and which, if adhered to, must unavoidably cause one's example to sustain and give sanction to a custom which confessedly is not only the contingent and often the immediate and responsible cause of misery and crime, but the source of soul-destroying influences. The fact that such are the sad consequences of intemperance always preceeded by moderate drinking, all will admit, however they may differ as to the means, by which its existence may be prevented. If professing Christians cannot be persuaded to abstain from the use of intoxicating beverages, what hope can there be that the great

masses of the people, a portion of whom do not admit the sacred obligations of Christianity, can be induced to adopt the principle of self-sacrifice in this respect ? Let, then, the appeal for co-operation in this noble work be made in the spirit of kindness, and of Christian candor, to all, and especially to those who most strongly shape and control public opinion, and who profess to make the example of the Savior, as well as the precepts of his gospel, their model and guide. Their moral influence being secured, we may confidently hope that much may be done toward counteracting the material tendencies of the age, and of elevating our beloved Commonwealth to a yet higher moral plane. Foremost in the war against treason, may she ever be found foremost in every cause which seeks to improve the condition of the masses of the people! [Applause.]

DEBATE ON THE PROGRAMME.

After a committee had been appointed, Mr. Spooner rose and said: I wish to state that a large number of gentlemen have been specially invited to address this convention. The committee, which issued the invitations, thought the gentlemen would meet the views of those who might be present. I, therefore, move that the following resolve be adopted:

In order that opportunity may be given for the number of gentlemen who have been invited to be present and speak, it is hereby
Resolved, That ten minutes be allowed to each speaker.

And I will move, furthermore,

That the speaking be confined to those invited, until they have all spoken, and that, after that, an opportunity be given to others.

[Applause.]

The question was put, and carried, Mr. John W. Berry, of Lynn, failing in an attempt to catch the eye or ear of the chair, before the vote was taken.

Mr. Berry then said: I understand that all in favor of moral and religious work have been invited here to form a

state temperance society. Mr. Spooner's first motion is a good one, but the second one seems to be hardly in keeping with a convention of this kind. We all would love to hear the speeches that have been prepared, but we want this convention, or this society, started right, and we shall get at the sentiment of the state better by leaving this open and allowing all, who have been invited, to take part in the proceedings, provided they are in favor of this kind of a society. [Applause.] Nobody wants to stop anybody who has a prepared essay, but we had better not hear a single essay, than to have it started wrong. I want every man to feel that we are representing the moral and Christian influence of this Commonwealth, and I don't want it represented wrong. I come with a religion that believes in prohibiting the rum traffic everywhere. I am here to use those kinds of religious agencies that will make Boston safe for the reformed to walk in. I want the Boston press to favor this movement, but want them to refuse to advertise places where sum is sold. The Boston press is not right on this question.

Mr. Tobey: The resolve has been unanimously adopted by this meeting. There is no purpose on the part of the committee of arrangements to choke off debate. That does not belong to a Boston audience and community, for we go for free speech. [Applause.] The audience has recognized the right of the gentlemen invited to speak. There will be opportunity enough for every man to speak his mind.

Mr. Spooner: The vote was put and passed while the gentleman was speaking. I stated the reasons why we wished to have the resolution passed. The gentlemen who called this convention have had the trouble and expense of getting it up. They supposed that they had the right to get up such a convention as they deemed expedient. They thought to interest the audience by asking those gentlemen to speak. We invited those whom you will be glad to hear,

but they cannot speak unless some arrangement is made to give them the time The committee of arrangements requested me to offer that resolution. We shall keep to it, and have the speaking according to the arrangements we have made. [Loud applause.] Anybody else has the right to get up a convention, and open it for everybody, when they begin, or at a subsequent period, if they please. We thought we had the right to do it, and we know we had. If gentlemen fear there will be no time for discussion, and opportunity for individuals to speak, they are mistaken. There will be, by and by, a series of resolutions, and when the time is not taken by these gentlemen, I suppose it will be open to general discussion. I trust that the gentlemen will know their rights, and our right to go on undisturbed, according to our plan. I believe the gentleman misunderstands the matter. If it is not understood that the motion passed, I move that it be taken again.

Mr. Berry: Will the gentleman allow me to ask one question? They have called a convention to carry on as they please. Does the convention, or the committee, control it? We can repudiate their action, if we please. No committee can arrange this.

Mr. Tobey: The gentleman is clearly out of order. The vote was passed unanimously, and there is no question before the convention.

Mr. Berry: I appeal from the decision of the Chair.

Mr. Davis: I move that so much of that vote as was confined to speakers be reconsidered. I hope that my motion will prevail, and that the convention may be left free in that respect. I do not exactly believe with Mr. Spooner, that the committee can control it. They invite people to come here, to meet the people, and not the committee. The most possible thing that can be done, will be to confine the doings to any particular channel which has been marked out.

It should by left entirely free. Those invited should have the preference, but the meeting should be perfectly free to every one.

Mr. Usher: A motion was made, submitted, passed, and there seems to be a misunderstanding as to the conclusion. We are here under a call for all who are in favor of organizing a new State Temperance Society, to prosecute the work, on exclusively moral and religious agencies. I do not understand that Mr. Spooner, or anybody else, desires to choke any man from the free utterance of his convictions and ideas upon the basis named If any man comes here who is not in favor of organizing such a society, he has no right to speak. I am perfectly willing to try that motion again, and to submit to the judgment of this convention; because I do not believe that gentlemen will stand up in this convention for any dishonest purpose. Let the question be put. I submit, however, that if we have a convention, it is always in order, and courteous and right, for the committee, who arrange for the convention, to provide that it may be interesting and instructive on the principle and subject, for which it is called. When the resolves are up, there will be ample time for any man, or any woman, to express clearly their convictions on this matter. There is no reason for doubt here. There is a little bit of anxiety and unnecessary jealousy, but let us like men see the question fairly and justly, and this convention will do a work that we, individually, shall rejoice at, and the State of Massachusetts will be glad to behold.

Mr. S. S. Wilson: I came here in perfect sympathy with the object of this convention. I think Mr. Spooner made two motions, and the chair put them as one, contrary to the usual custom. I do not think the audience understood it as one motion. That there may be no appearance of unfairness, I hope this question will be taken again, that every one

present may feel that there was no intention of choking anybody off.

Mr. Towne, of Fitchburg: I think the friends of free discussion have made a good point; because, let us determine what we will on the platform, those who occupy the seats will govern the convention. Let any decision be made by the committee, the majority must rule. I will merely say that my ten minutes is at anybody's disposal, and he may have my essay, into the bargain.

Mr. Davis's motion was put, at this point, and the former decision was sustained by a rising vote of the convention.

Rev. Dr. Lorrimer, of Boston, was then called upon to speak, as one of those especially invited, but excused himself until a later stage of the proceedings; Rev. W. B. Wright, pastor of the Berkeley St. Congregational Church, was introduced, and spoke as follows:—

ADDRESS OF REV. W. B. WRIGHT.

Mr. President, Ladies and Gentlemen:—In view of the state of feeling in the convention, and in view of the ignorance of a large number regarding its organization and principles, I do not feel like occupying the ten minutes which have been extended to me. I will not endeavor to make any exposition of those principles, or to say what I had expected to say; but I will congratulate the convention on the auspicious circumstances of its gathering, not only on the day of its meeting, but on the evident interest which is photographed on every one of these upturned faces. I have watched, with no small eagerness, the way in which men have responded to the call for this convention. Some have come with an exultant hope of triumph, as the German warriors of to-day may have listened to the bugle notes summoning them to new conflicts. Others have come, in whose countenances is the gloom of anxiety, almost of discourage-

ment, as they remember the efforts which have been made in the past. Men, able, earnest, and devoted, have organized one and another convention, have attempted one and another instrument of action, and yet, where is the cause of temperance to-day? Are we to come here simply in a temporary spasm of relief? Are we only to build a dam across the river, which it had been hoped, long ago, would have dried up altogether? Two buckets were carried, by the farmer, to his well, for water. One said to the other, "How dismal you look!" Said the other, "How can I help looking dismal, when I remember how useless are our journeyings, for can you forget that, often as we go away from the spring full, every time, it is but for a little while before we are brought back again empty." Said the other, "How strangely you talk, brother; I have been thinking that, however empty we come to the well, every time we go off full."

In looking at the past, I look at the victories of temperance. Not a movement has been made, but something has been accomplished. Temperance opinion is higher and more prevalent and general in Massachusetts, to-day, than anywhere else on the face of this round globe. While here you watch and hope, and before this programme shall be far advanced, it will be higher than it is to-day. I do not understand that the purpose to-day is so much to create new or untried machinery as it is to put in use the stimulating, re-inauguration of the agencies with which we are all familiar. When my family begin to shiver, I do not lay new furnace pipes, but put on new coal, open the register and the drafts, and the heat warms the house. So, I understand, we are to endeavor, to-day, by moral and religious influences, to work by those agencies which work on men's consciences. We have machinery; we want force. We have an engine on the track, we want water in the boiler, fire in

the fire box, the damper open, then the throttle valve must be drawn, and on she goes. [Loud applause.]

At the conclusion of Mr. Wright's address, Rev. Dr. Webb, of the Shawmut Avenue Congregational Church, was introduced, and spoke as follows:

ADDRESS OF REV. DR. WEBB.

Mr. President, Ladies and Gentlemen:—I did not get my notice in time to prepare a set speech, but I will say that I am heartily in sympathy with this movement. It has occurred to me, as I have listened to the debate, that there is no need of any conflict between those who desire the most stringent prohibitory law, and those in sympathy with what I understand to be the sentiment of this convention. There is no conflict whatever. If any one of you think you can work better by the most stringent prohibitory laws, and save most men by that means, for your sake and your fellow men, make the law, and go in and execute it. But if any other man thinks something more than law is necessary, something behind the law and deeper than law, let us go in for that, and create a sentiment by which the law shall be sustained. For I take it that when a man begins to think of it, he will see there must be sympathy beneath the law, or it is so much waste paper. I recollect an incident which occurred when there was such a rush to the gold fields of California, twenty-two years ago. I am not much of a lawyer, but I think there is some law which restrains sailors who have shipped for a voyage, from running away until the voyage is ended. But at that time, the moment a vessel touched the shore of California, the sailors scattered like spiders. There was a law against it, but public opinion did not support it, and you could not restrain those men. It seems to me that all of your laws are based upon public sen-

timent, and no law, not sustained by public sentiment, can be executed. Therefore, it is necessary that there should be created and sustained a public sentiment, in order that our friends and brothers, who believe in the law, may be enabled to accomplish the benevolent object they have in view. I look upon law as an engine upon the track. You have the engine, and you have the law, but unless there is fire and steam, you cannot do anything. The law is like the telegraph wire, which everybody sees, but unless you have the little machine and battery, the operator can do nothing. We must have a sentiment behind the law to vitalize it, and then you may make it, and execute it. It is not enough to make a law, and say: "There is a law." I do not believe you are going to save men in that way. We want another law passed, talked, written up, preached everywhere, and that is the law of individual self-control, which makes a man feel his responsibility to other men, and to his God. When we have created that idea of self-respect, we may trust a man everywhere, though grog-shops may be as thick as holes in the ice, in the Spring. I have never appeared on the platform with the advocates for a law, not because I am not in sympathy with them, for I believe there are many men who must be reached by the law. I like to see the law executed upon them. I have not objected to it, but I have believed that another work was given me to do: to create this public sentiment from day to day, so that, whatever laws are deemed wise by our brethren who are sent to the State House, they may be sustained. We must all work together against the common enemy, to save those who are under its influence. [Loud applause.]

Rev. A. J. Patterson, of the Universalist Church, in Boston Highlands, was the next speaker.

ADDRESS OF A. J. PATTERSON.

Mr. President, Ladies and Gentlemen:—I stand here, charged to my fingers' ends with the conviction that, in Massachusetts, and in every Commonwealth, in this broad country, we need laws that will lay hold upon men, and compel them to withhold the intoxicating cup from their neighbor's lips; yet, while I believe in law, I will go a little further than my friend who has just spoken. I do not simply stand and rejoice that the law is executed on these men, but I will do all I can to enforce that law in all times and places. I am in favor of prohibition. I rejoice most heartily that this convention has been called, for I do believe with him, that back of the law, and under and through the law, we need a moral sentiment that will prepare men to work in behalf of temperance everywhere, and to enforce laws in behalf of those who are weak and tempted, and in danger of falling into the snares of the enemy. We are here this morning to devise means whereby we may return to our homes, and give attention to this work of creating a public sentiment in behalf of temperance; to reach the tempted and tried, and to exercise an influence over the rising generation, that will prepare them to walk in the path of sobriety, of virtue, of purity and truth. I believe that it is possible for the Christian church in Massachusetts to do a work that will save the Commonwealth from the evils of intemperance. If we will organize in our churches, organize in our Sunday-schools, preach temperance in the pulpit, and circulate the temperance pledge, we can have an influence and a power that will do more towards checking inebriation than all that has been done thus far by our laws of prohibition. We have had prohibitory laws, and if they had been enforced they would have saved the Commonwealth; but they were not backed by a resolute will, and we need to cultivate that immediately. When men, women, and children become rooted and

grounded in the principles of total abstinence, when they live and practice temperance, then you will find no very great difficulty in closing the dram shops, that are sending out their poisonous streams of desolation and death. I know of a church in this Commonwealth in which there is a temperance organization, and this is the pledge which is endorsed by that organization, and by the members of that church:

Individuals becoming members of the society, placing their right hands upon their hearts, say: "I, in the presence of Almighty God and these witnesses, do most solemnly and sincerely promise that I will not use as a beverage any intoxicating liquors; that I will not use tobacco in any form; [applause] that I will not employ any profane or obscene language, and that it shall be my earnest and consistent endeavor to cultivate the Christian graces, that I may fit myself, and help to prepare others for the society of the good and pure on earth and in heaven." [Applause.] Mr. Chairman, ladies and gentleman: let us resolve to go home, and in some form, to cultivate the spirit of this pledge among our people, and if we can do it, we shall save the Commonwealth from the evils of intemperance. [Applause.]

At the conclusion of Mr. Patterson's remarks, the following committees were appointed.

COMMITTEE OF RESOLUTIONS.

Messers. Wm. B. Spooner, P. Emory Aldrich Mark Trafton, Geo. F. Gavitt, David H. Mason, J. J. Twiss, S. W. Bush, M. W. Pond, G. W. Chipman and Amasa Walker.

COMMITTEE ON FINANCE.

Messers. Tileston, J. W. Turner, J. Beals, Faxon, of Quincy, M. W. Pond, R. M. Byram and J. H. Chapin.

COMMITTEE ON THE ROLL OF THE CONVENTION.

Rev. Louis E. Charpiot, of Medford, Messrs. F. G. Petti-

grove, B. H. Davis, Rev. W. H. Watson and Rev. W. A. Start.

After the appointment of these committees, Rev. Dr. Lorrimer was again called for and introduced:

ADDRESS OF REV. DR. LORRIMER.

We are all, every one of us born of a race—for I presume we are so far allied to each other, that we may trace our origin to the same source—we are born of a race that has been called a drunken race. As far back as we can go in the history of our race we find evidence of drunkenness, and we find some evidences of it to-day. Among the Greek and among the Spartans, you know, they used to introduce a certain number of slaves, fill them with liquor, and bring in their children that they might behold what fearful effects were wrought by intoxication, and so they taught their children to grow up with temperate habits. Now, we do not need any Grecian conscription, or any Spartan slaves for the purpose of introducing to our children the fearful havoc that intemperance makes; we see it in many homes and by many a fireside. I dare say there is not one person here to-day, but can point to some one example in their families and by that example brave the terrible soul-and-body-destroying power of drink. Are we ever to be held in bondage? Are we ever to be held as slaves? The president alluded to the deliverance of so many millions, by the war, from physical bondage?— are we ever to be freed from this bondage of intemperance? I believe we are, and I will go forward hopefully in the prospect for deliverance. The only question upon which men may differ concerns the means whereby this deliverance is to be wrought out. How are we to break the bonds of intemperance and be delivered? One man proposes prohibition. Another man proposes the great organization into which you are now entering?—another man pro-

poses the Church of Christ, another the ministry, and I see that by all these means the bonds are to be unloosed. But I must differ from Brother Baldwin in his judgement of the churches — I do not believe the ministers need this organization to wake them up to an interest in this great cause. I know I never needed an organization to make me work in behalf of any cause of humanity. I sometimes think we take these occasions for pouring contempt on the religion of our Lord Jesus Christ, yet I do not believe we would have a temperance organization to-day but for the cross of the Crucified One. I take this matter to heart because I believe that after all your outlying means,— your prohibition, your temperance organizations, all your cold water armies, and your pledges, all these means that you find,—I praise God for all of them, but I am convinced from the very depths of my soul that without Jesus Christ at the foundation of all, they are vexation of spirit. I hold up Christ as the great temperance man, though he did make a little wine in Cana in Galilee; and I preach Christ as the power that stirs up men's hearts and makes them again to realize that they ought to be changed and that they need to turn and seek a higher life and glorify the Lord's name, and this is what I want to say, that we should not lose sight of the power of Jesus Christ as the underlying-power of all these movements. But now there is one other point connected with this movement, of which I wish to speak. We talk of organizations, of a prohibitory law, of means and ends, as though the people we were going to influence were a set of statues and dummies, or automatons. We do not seem to realize that they are men and that we ought to devise means to deal with them, as well as to save them, as men and not as machines; that we are not to drive them into an organization, not to take and save them as machines, but to try and save them as moral agents. Next to God, I believe in

humanity, and in every human heart I believe there is a source of strength, of regenerative power; if we could only reach it. I believe that a man can overcome his habits, I believe he can break from the destroyer, I believe there is hope for every man in himself, if you are able to reach that power in his character, and I believe it can be reached. Now, in regard to this power in man, I want to call your attention to Mr. Wirt of Virginia, long a drunkard, overcoming his weakness himself and for a long period doing his duty to his State and to his country,— to Mr. Gough, and a large class of men, who have been changed and brought up to do noble work as men, in the cause of righteousness. Never let us despair of a man.

A man is a great thing, a grand piece of mechanism, a glorious creation of Deity, and man has the power within himself to trample beneath his feet every foe, whether it be in his heart, or around him, and attain and proclaim his own freedom. Now, recognizing this power in men,—for I believe this is just where we have failed,—I believe that a large class of men are men who try to do a little thinking for themselves; and when you sweep down with an organization, and try to ignore the right of individuality, I believe there is a tendency to fall back and let those who are willing to lose their individuality press forward; but those who have individuality will stand back, until there is a movement that comprehends them as units, and will enable them to act as units, for themselves, intelligently, and in a manly manner, doing the duty that is before them. I have worked in the temperance cause, and as a minister; my church is a temperance church all through, from beginning to end; we would no more expect, or be willing, to receive members into our church that are in the habit of drinking intoxicating drinks as a beverage than we would receive a man that proclaims himself an infidel or Deist. Why, we should as soon think

of receiving a man who has never tasted the power of Divine grace, as to receive a man who does not claim to have the light of temperance. [Applause.] We believe it, and praise God for it, and I have often thought that the Baptist church was the especial emblem of this glorious principle, for we not only sprinkle the convert with water, but we bury him down deep under it, and believe that it has the power of cleansing his soul and sanctifying him to Christ. [Applause.]

THE RESOLUTIONS.

The Hon. P. Emory Aldrich, from the committe on Resolutions, then presented the following Report :

Whereas intemperance is still very prevalent, especially in the large towns and cities of the State, and its evils are most deplorable and destructive of the happiness and well-being of the community, a special Christian effort is needed to bring the attention of the people to the subject. Furthermore, believing that this must constitute our first reliance in all effective temperance work, it is, therefore, recommended that a new State Temperance Society be formed, whose work shall be of an exclusively moral and religious character; whose agencies shall be the pulpit, the press, the lecture-room; the formation of auxiliary societies, cold water armies; the signing of the Pledge, and all such agencies, for the purpose of spreading the principles of total abstinence, from all intoxicating drinks as a beverage. In confining the Society to moral and religious agencies, however, it is not intended to oppose in any way, legal, or other means of promoting the cause, but believing the existing differences of opinion, often paralyze, or deter from action, we think it wise to form a new State Society, in whose action all friends of the cause can harmonize, while all members of the Society are left free to act *outside* as their conscience or judgment shall dictate.

Resolved, That we recognize the Providence of Almighty God in the affairs of men, and look to him for his grace to inspire and his wisdom to guide us, in the discharge of every duty.

Resolved, That we regard Total Abstinence from the use as a beverage of every thing that can intoxicate, as Christian Temperance.

Resolved, That believing in the moral force of the pledge to restrain, and in the vitalizing power of Christian truth to reform, we pledge ourselves to labor to convert the people to total Abstinence.

Resolved, That while we seek to promote Total Abstinence by moral and religious agencies, we distinctly state that we oppose no other organizations, or means, by which other friends may labor to accomplish the same results, but that we bid God-speed to every sincere effort and to every organization that seeks with an earnest purpose to advance the cause.

Resolved, That we will take prompt and efficient measures for the organization in this Commonwealth, of associations connected with the State society, whose aim shall be as far as possible to offer the pledge to every man, woman and child in the State.

Resolved, That recognizing the paramount importance of the education of the young in the principles and practice of total abstinence, as one of the most efficient means for securing the future success of the cause, we invite pastors, Sabbath school superintendents, teachers and parents, by their example and by means of the pulpit, the school, the press, the formation of juvenile temperance societies, cold water armies and the circulation of the pledge among the children and youth, to seek the accomplishment of this desirable end.

Resolved, That as the example of public men has great power for good or evil, we invite all to abstain from the use of Intoxicating Liquors as a beverage, whether in the family, the social circle or the public assembly, as among the best means of blessing the Community.

Resolved, That we tender our most cordial thanks to the secular and religious press of the State for the good words spoken in aid of this convention and earnestly invite them to co-operate with us, in efforts to advance the objects of this society.

It was moved and seconded that the resolutions be adopted.

A gentleman in the audience desired to ask the last speaker whether he thought that wine should be used for sacramental purposes.

Mr. Stephen S. Foster asked whether it would not be better to let the resolutions lie over, so that those who were not especially invited to speak, could discuss them. He, therefore, moved that the resolutions be accepted for discussion.

The Hon. Mr. Hyde, of Ware, moved that they be laid on the table, and taken up at two o'clock.

After some remarks by Mr. Wilson, of Charlestown, the resolutions were left open for discussion in the afternoon.

REMARKS OF MR. TOWNE.

Mr. Towne of Fitchburg was then called upon to address the convention. He said:

Mr. President and Ladies and Gentlemen:— Fortunately for you, it occurs to me here at the outset, that the time and patience of the audience may have limits, even though there

be none to the volubility of the speakers — and I shall bring my speech, within even the brief allotment.

I am here because I signed my name to the call inviting others to come, and also because my heart is in the movement, which my judgement approves, as made in the right direction. I am glad to see so large a gathering, and to recognize in it, delegates from all parts of the Commonwealth.

Now, why are we here, and what is the work, about which clusters so much interest? The answer I cannot doubt, rises at once in your hearts, even in anticipation of its statement from my lips. We seek to stem and roll back the tide of intemperance, which threatens to engulf and overwhelm us. It is worse than foolish — it is criminal — to endeavor to shut our eyes to the fact — for it is a fact — that intemperance is increasing in our community. We had much better face it. Now that slavery is dead, it is unquestionably the great and overshadowing evil of the future. Our noblest and best are falling, like summer grass, in swaths, before the steady and unchecked swing of its relentless scythe. It threatens — if not our national life — at least its growth, developement and prosperity. Now why is this, and what shall we do to prevent it, are the questions before us. What shall we do to saved? Just so simple, and yet so grand is the issue for to-day's deliberations.

First then, what is the cause of the undeniably unsatis factory condition of our community, as regards temperance? The answer comes promptly and truly; we have in the past ten years, done comparatively nothing to prevent it. To put it more tersely — the Devil has worked, and we have not. I wish to be understood here. I would not undervalue the labors of the various temperance organizations, who have, amid disheartening doubts and difficulties, still stood brave-

ly at their post. I would not belittle the efforts of those, who through "evil report and good report" have kept ever burning the altar-fires of temperance; but I only state what is within the knowledge of all who hear me, when I say that for many long years, there has been no strong, united, determined effort, by the whole community, such as alone could possibly produce results worth noting.

The reasons for this are sufficiently obvious, at least to my mind. In our zeal for legislation, we have pinned our faith too exclusively to it. In our anxiety to make it sufficiently stringent, we have forgotton that it is at least, but one of the tools — a part of the machine — for our work. Losing sight entirely of the fact, that law is of no avail, unless supplemented by the moral force of a public sentiment with which it is in exact accord, we have complacently written out the public will upon the statute book, and calmly sat down to wait until temperance should come along.

Why, what would you think of a farmer, who should build a barn and stock it with most approved agricultural implements, and without planting or cultivating, expect to find at harvest time, the barn groaning with an overweight of hay, grain, corn and potatoes? What of a manufacturer, who should build his factory, and fill it with machinery, and expect to take from his store-house, manufactured products, without having furnished either raw material or labor? What of a clergyman, who should send his sermon to the pulpit, and expect some saving grace to radiate from between the traditional black covers, in his absence? I pray you judge them lightly, for I think in this matter of temperance, we have hardly done better.

Dissension in the ranks has also, to some extent, paralyzed effort. Men who should have worked together, have differed in their ideas as to the best form of legislation, and have, perhaps, allowed themselves to drift too widely apart. I

speak of this the more freely, as I am glad to see on every hand, a spirit of temperance for the differing opinions of others, which promises well for the future. Personally, I would be glad if prohibition were made so absolute, and enforced so stringently, as to make it impossible, for any one to purchase liquor anywhere, as a beverage. This, perhaps, no one expects, but there is little doubt, that Massachusetts will be satisfied with nothing less, than a crystallization of the moral sentiment, in the form of prohibition, upon her statute book; and few are now found, who have not learned it; though there is yet difference — but no longer dissension, thank God—among men, as to the extent to which prohibition may expediently be carried.

We are beginning to see, that however vital may appear absolute prohibition, stringently enforced on the one hand, or some relaxation or limitation, on the other,—still, it will likely appear, that either were too dearly purchased, at the expense of that unity and harmony, without which any legislation, may not be worth the paper upon which it is engrossed.

Second, what are the means to be used? Fortunately, here I need not dwell. "There is nothing new under the sun." The agencies which proved so potent thirty years ago in the Washingtonian reform of that day are of record in the memories of most of those who hear me. The same means, ten times multiplied and intensified, are ready to our hand; and the hands of many before me are not unskilled in their use. Let the voices of the pulpit, the press, the orator, the poet, and the songster, again unite as of yore in a grand appeal to the hearts and consciences of men, and under God, the result as of yore cannot be doubtful.

Close up, then, your ranks — heal all old dissensions, and allow no new one to spring up, re-form and re-establish your

shattered lines — throw our your skirmishers and at the grand word "Forward," move on, unitedly and shoulder to shoulder, in an expressive movement that shall carry terror and consternation, to the strongholds of the common enemy; and until "the last armed foe expires," continue to fight it out, on the same chosen line, even though it should take a thousand years. [Great Applause.]

At the close of Mr. Towne's remarks the audience united in singing the second hymn, as follows:—

1 Round the Temp'rance standard rally
All the friends of human kind;
Snatch the devotees of folly,
Wretched, perishing, and blind,
Kindly tell them,
How they comfort now may find.

2. Bear the blissful tidings onward,
Bear them all the world around;
Let the myriads thronging downward
Hear the sweet and blissful sound,
And obeying,
In the paths of peace be found.

3. Plant the Temp'rance standard firmly;
Round it live and round it die;
Young and old defend it sternly,
Till we gain the victory:
And all nations
Hail the happy jubilee.

4. Now unto the Lamb for ever,
Fountain of all light and love;
Let the glory fading never
Be ascribed to him above,
Whose compassion,
Did the friends of Temp'rance move.

An adjournment until two o'clock was then carried.

AFTERNOON SESSION.

At two o'clock the afternoon session was begun, the main hall and galleries being crowded. The President called the meeting to order, and the following hymn was sung:

1. Mourn for the thousands slain,
   The youthful and the strong,
   Mourn for the wine cup's fearful reign,
   And the deluded throng.

2. Mourn for the tarnished gem:
   For reason's light divine,
   Quenched from the soul's bright diadem,
   Where God had bid it shine.

3. Mourn for the ruined soul—
   Eternal life and light,
   Lost by the fiery maddening bowl,
   And turned to hopeless night.

4. Mourn for the lost—but call,
   Call to the strong, the free;
   Rouse them to shun that dreadful fall,
   And to the refuge flee.

5. Mourn for the lost—but pray,
   Pray to our God above,
   To break the fell destroyer's sway,
   And show his saving love.

ADDRESS OF HON. ISAAC EMORY.

This veteran in the cause of temperance had a hearty reception, and his remarks were well received. He said: I am glad to be numbered among you to-day, and for an opportunity to aid this movement. It is mainly through such

means as you intend to exert in our cause, that the Washingtonian Home has done and is doing such a good work. You cannot over-estimate its importance, nor the great uses of moral suasion in this work of reclamation and reformation. I want to see the women of this Commonwealth engaged in this cause, for I believe that their influence would be productive of good results. For my part I am ready and willing to join hand and heart in this cause, and promise to do all I can to promote its success. [Applause.]

THE PREAMBLE AND CONSTITUTION.

Mr. Berry of Lynn inquired in what state the resolutions were. The President replied that they were in order for discussion. The committee on constitution were ready to report, however, and the following preamble and constitution were read by Rev. S. W. Bush:

PREAMBLE AND CONSTITUTION OF THE MASSACHUSETTS TOTAL ABSTINENCE SOCIETY.

WHEREAS, The friends of temperance in Massachusetts, recognizing with heart-felt gratitude the various efforts which from time to time have been made in behalf of this cause, are, notwithstanding, persuaded that intemperance is still very prevalent, especially in the cities and larger towns of the State, and that its evils are most deplorable, and destructive of the happiness and well-being of the community. For this reason, they are convinced that a special effort is needed to bring the attention of the people to the subject. Furthermore, believing that moral and religious means must constitute our first reliance in all effective temperance work, we whereby form ourselves into a Society, whose object shall be of an exclusively moral and religious character, whose agencies shall be the pulpit, the press, the lecture-room, the formation of auxiliary societies, cold water armies, the signing of the pledge, and all such agencies for the purpose of spreading the principles of total abstinence from all intoxicating drinks as a beverage.

WHEREAS, We would further distinctly declare, that, in confining this Society to moral and religious agencies, it is not intended to oppose, in any way, legal, or any other means for promoting the cause, (but believing the existing differences of opinion, often paralyze or deter from action,) we think it is wise to form a new Society in whose action all the friends of the

cause can harmonize, while each member of the Society will be left free to act outside as his conscience or judgement shall dictate.

For these reasons we adopt the following Constitution;

Article I. This Society shall be called the Massachusetts Total Abstinence Society.

Article II. Any person may become a member of this Society, by signing his or her name to the following pledge, and paying the sum of one dollar annually; and any person can become a life member by paying the sum of twenty dollars.

PLEDGE

The members of this Society pledge to each other that they will abstain from the use, as a beverage, of all intoxicating liquors; that they will not manufacture or traffic in them to be thus used; that they will discountenance such manufacture, traffic, and use by others, and that they will make direct and persevering efforts to extend the principles and blessings of total abstinence.

Article III. The officers of this Society shall consist of a President, and not less than twenty-five Vice-Presidents, Secretary and Treasurer, all of whom shall constitute the government of the Society. Seven of whom shall constitute a quorum.

Article IV. The officers of this Society shall be elected annually, on the first Wednesday of February, and the existing officers shall hold until their successors are chosen.

Article V. Auxiliary Societies and cold water armies formed on the same principles as this Society, shall co-operate with the parent Society, and will be cordially welcomed as co-workers for the same great object.

Article VI. The government of this Society shall have full power to fill all vacancies which may occur in their body.

Article VII. This Constitution may be altered, or amended, by a two-thirds vote of the members present and voting, at a public meeting called for that purpose, notice of such alteration or amendment having been given in writing at a meeting of the government, one month before the time of its adoption.

THE PLEDGE DISCUSSED.

Mr. Usher moved that the report of the committee and their recommendations be adopted.

Mr. Berry moved an amendment, that after the pledge of the subscribers to abstain from intoxicating liquors, the

words wine, cider, and malt liquors should be added and those beverages considered intoxicating liquors under the pledge. [Loud Applause.]

Mr. Usher said: I do not propose to make any remarks upon this subject. This question suggests itself to my mind: Is wine intoxicating? If it is, why enumerate wine any more than brandy and gin. If you state the broad principle of everything that can intoxicate we may as well enumerate brandy, gin and whiskey, as wine. It may take a little more of some kinds of wine to get a man drunk than it will whiskey, but a good deal of the stuff sold as wine will knock a man over as quick as gin. [A voice "that's so."] I have no special objection to enumerate everything. I am opposed to brandy, gin, Medford [laughter] rum, whiskey, lager bier, strong beer, ale, porter, everything that can get a man drunk, and recognize everything under the broad principle of those drinks which will intoxicate. [Loud Applause.] I personally am not only in favor of recognizing them all, but in favor of doing it by the strongest legal enactments, but not here. If you particularize, you weaken the broad principle, and for that reason I hope the amendment will not prevail.

Mr. Berry: My only object in this is to get this pledge, a total abstinence pledge. There are many who do not consider cider, or home-made wine intoxicating. With that feeling in the community it is of some use to put them in. I is usual to include wine and cider in total abstinence pledges. There is no objection, if a man means what h says. Mr. Usher has no objection to the principle. If ther is a man here who don't believe in total abstinence, let hin say so and we will talk about it.

Rev. Mr. Twiss: I do not appreciate the sentiments o the gentleman who has just spoken. What the committe

have reported is almost precisely the form of the pledge of the State Alliance. I trust we shall have no embarrassments thrown into this convention. We are here for a purpose, and are united in that purpose. Let us accomplish it and go home.

Mr. Berry: I think it is not precisely the Alliance pledge.

Mr. Usher: I ask the gentleman, when he states that it is not the pledge of the Alliance if he knows the statement to be true.

Mr. Berry: I state from my best recollection.

Mr. Usher: A gentleman here on the platform says it is. Let the business of this convention proceed upon consistent high toned moral and religious principles. [Applause.] And having said that two and two are four, it is of no use to say that three and one are four. [Applause.] Having declared the great principle of total abstinence from everything that will intoxicate, if that will not satisfy my brother, even if one arose from the dead he would not be satisfied Upon the broad principle we stand, and upon that we will be judged. [Applause.]

Mr. Berry: I am not here, and I hope no one will think I am, trying to embarrass this convention. I am desirous of putting those words into the constitution because I see men here who have expressed themselves in favor of taking those liquors out of the category of intoxicating drinks, and, therefore, I want them to place their names to those liquors as well as the others. I tell you if there is any cat in the meal it is on the platform, and not down here; [loud applause] and I want to frighten him out if I can. I want those men to place their names to the whole list of liquors, or none at all. Some of them appeared before the legislative committe, and I want them to put their names to the pledge when it shall include wine, cider and lager bier. [Applause.] I have

offered it and it shall be voted upon, and we can see where these men are, by a stand-up vote. This subject is important. I have seen men in the city of Boston who could not go through the streets, and I have seen men tight because of these lighter drinks. I have seen the use of currant wine in families. Talk about what is right, about square principles; it seems to me the more broad we get this principle, the higher it is. We can carry this question so high on respectability and wealth that we cannot touch it in old Massachusetts. This temperance work is being carried on by earnest men and women. I should think by some of the speeches that this was a new work. To-day there are a thousand temperance meetings held in the State every week, and fifty thousand every year. Some gentlemen talk as if they had been born again in this cause. I am glad they have got their eyes open. We will do all we can to help and aid them. We want them to be square and honest and not object to put their names to the pledge because we believe this principle should be in it.

At this point the report was accepted, and Mr. Berry's amendment was in order.

The pledge was read with the amendment added when Mr. Aldrich of Worcester said: It seems to me that in adopting a constitution for the government of a society, which is to embrace the friends of this cause in Massachusetts, it will be well to consider whether it is worth while to go into any particularizing, such as is contemplated by this amendment. I suppose there is not a man in this convention who will arrogate to himself any peculiar precedence as a temperance advocate. I suppose most of us, who have reached middle life, have for the most part of that life devoted it to the cause of temperance. I have no professions to make myself, but I remember that it is something like thirty years ago that I delivered my first lecture on temper-

ance, and I have watched the cause from that day to the present. Whether it will be wise to adopt this or not, let us discuss it without passion. The men who wrote this pledge are honest temperance men, and everybody here is. This matter of enumeration of certain articles, grows out of certain exigencies or necessities in relation to the enforcement of the prohibitory law. Pardon me, gentlemen, if I say that, as prosecuting attorney for twelve years in Worcester county, I had some opportunity to observe the manner in which that law was enforced and I did what I could, as a public officer and friend of temperance, to enforce that law. One of the difficulties was to prove in court that certain kinds of liquor were intoxicating. Witnesses that the Commonwealth called were unfriendly to the enforcement of the law. A man who drank beer would say, "To be sure I have drank beer but it did not intoxicate me." To meet that difficulty in the enforcement of the law, the Legislature thought it was wise to adopt, as a rule of evidence, that if a man bought lager bier, or sold it, or cider, or wine, they should be regarded as intoxicating liquors, and all the prosecution had to do, was to prove the sale of beer, or wine. We are here as temperance men, and if there is a temperance man here, who dares to rise in his place, and say that wine is not intoxicating, or that cider and malt liquors are not, I should like to have him rise, and say so. I do not believe there is such a man here. I do not see any cat in this meal, any meal, nor any cat. (Laughter.) We are here as sensible men, for a purpose. We seek a practical object by practical means. Why don't you say Santa Croix rum is intoxicating; I have heard men say they could drink that and not get drunk. This is undertaking to split hairs too finely. There is not a practical temperance man, in this State, who does not recognize that strong beer, cider and wines are intoxicating as clearly

as Santa Croix rum or whiskey are. The only suggestion, why any one desires to have that amendment incorporated, is the fear that somebody does not believe those fluids are intoxicating. It is a very different question here from what it would be in the Legislature. Why, two or three years ago, cider and thin beer were striken out of the prohibitory law. It was not on the ground that they were not intoxicating, but it was because there were a large number of persons in the State who did not think it wise to prohibit, by law, the sale of those particular kinds of beverages. It was not, by any manner of means, decided that they were not intoxicating. That was not examined scientifically, but a large number of the agricultural population who manufactured cider—the farmers—it was said, were not in favor of the law for that reason. As a practical question, and to bring as much support as possible, to uphold the prohibitory law, there were some people in the Commonwealth willing to strike cider out. But there is not a man I ever heard of, there is not a man of intelligence, that does not believe to-day that cider is intoxicating. I favor the constitution as it stands, and think this question ought not to be introduced, as it is likely to produce some division of sentiment.

Mr. B. B. Dyer, President of the Washingtonian Inebriates Reform Association, said: I wish to tell you that some of the men, who have joined our society, were made drunkards by the use of lager bier. I am not disposed to take anything for granted, and favor the amendment proposed.

Rev. J. D. King, of Newton: It may be that every one understands that the lighter wines and home-brewed beer may be intoxicating; but it is a fact that there are some people, who have not as much light as this convention. Members of my church and of churches, in different parts of the country, have offered me wine at their houses. I say, I do not drink wine, and they say, they made the wine, there

is no alcohol in it; they drink it. [Applause] Now facts are stubborn things. It was not many months since, that I was invited to drink home-brewed beer, in an English family. I said, "I never drink anything that intoxicates." They said, "There is nothing intoxicating about this, we drink it ourselves." I have seen boys, ten or twelve years of age, who became drunk on this beverage, this home-brewed beer. I want something better than these broad and glittering generalities. [Applause.]

Rev. Mr. Twiss: I hope the amendment will not be adopted. If the opposition mean anything, they mean to impugn the motives of the committee. (Cries of "No, no.") We did not think for a moment, we were doing anything that would be open to criticism upon that point. I really hope the question will be taken.

Rev. Mr. Heywood, of Hudson: I want a clear thing from Berkshire to Cape Cod, that every man may understand he is not to drink lager bier, wine, or cider. If he signs the pledge, these drinks must be included. I hope the amendment will be adopted.

Mr. Aldrich: I did not suppose, when I agreed to the report of this constitution, that there would be a single man who would think it did not embrace every kind of liquor. If the minister, who preceded me, preaches to a people so ignorant as not to know, when a man reels through the street from the effects of cider, that it will intoxicate, then I think we ought to put it in the constitution. When it is put in, it will add nothing to the force of the pledge, so far as I am concerned.

Mr. King: I do not mean to say anything to the prejudice of my own congregation. It includes many prominent gentlemen.

Mr. Heywood: It is the people in high circles who do not understand this matter, and who do the wine drinking.

They need more teaching than men who dig for a living. They are the ignorant boobies, if we may call them so.

Mr. Usher: I am glad the committee reported as they did, for it has brought out a state of things that shows this society ought to have been started five years ago. There is a great field of work for this society, judging from the evidence given by these ministers, and they ought to know. Therefore, I withdraw any opposition, to begin with. I have been willing to put in all intoxicating drinks, but I raise no opposition to the amendment, after the testimony of these clergymen.

Mr. John C. Cluer made a statement showing how much alcohol and how little nutriment there is in wine and beer commonly sold, and at the close of his remarks, Mr. Berry's amendment was adopted.

Mr. Stephen S. Foster moved that at the commencement of of the constitution and by-laws, instead of the words, "we pledge," the words, "we pledge to each other on our word of honor," be inserted.

A voice—"Before God!" (Applause)

Mr. Foster's amendment was withdrawn at the suggestion of some friends.

A gentleman: I move you that the word "beverage" be stricken out, and that the words, "unless ordered by a practicing physician," be added. I make this amendment because I am told that a great many people use it for medicinal purposes. (Laughter.) Some liquor dealers have told me that they could not keep open, if there were not so many sick men in Massachusetts. (Renewed laughter.)

The amendment was eventually withdrawn.

Mr. Abbott, of Marlboro', moved the words "legal means" be adopted, or the word "pulpit" stricken out.

Mr. Towne, of Fitchburg, moved to confine it to the gentleman's own pulpit.

The report was now unanimously adopted.

COMMITTEE APPOINTED.

Mr. W. C. Green moved that a committee of five be appointed by the chair to report a list of permanent officers.

The motion was carried.

An amendment that the committee be nominated at large was tabled, on motion of Mr. Usher.

The following gentlemen were appointed by the chair: W. C. Greene, Milo Hildreth, Rev. S. F. Upham, Hon. Benjamin Evans, Hon. John E. Buttrick, Rev. Wm. S. Heywood, Rev. Dr. Olmstead.

GOVERNOR CLAFLIN INVITED TO SPEAK.

Mr. Berry, of Lynn, moved that Governor Claflin be invited to address the convention, and the motion was unanimously adopted.

The Governor had a warm reception, and said:

Mr. President, and Gentlemen of the Convention:—It was understood by me, when I came here, that I should not be called upon for a speech. As some of you are aware, I have been detained at home by the illness of a relative, and should, perhaps, be there at this moment. I came here simply to express my cordial approval of this convention, and its action thus far, by my presence. I know you are considering one of the most important questions that occupy the attention of the people of this Commonwealth, at the present time. I am persuaded that the results of this convention will be such as shall be an honor to the people of this State. I am perfectly willing to leave the matter in your hands, and bid you God speed, in this good work. (Applause.)

ADDRESS OF AARON M. POWELL, OF NEW YORK.

Mr. President, and Gentlemen of the Convention:—I have been deeply interested in the cause which has summoned you together here to day. Outside of this old Commonwealth, we are accustomed to turn our eyes hither, to discern the signs of the times, and gain, if we may, wisdom by your example, for right action in other and more difficult fields of labor. As was said here, this morning, this movement has gone on for forty years, and in its earlier stages there was more of popular enthusiasm than we have witnessed in these later days. The time has arrived when we should begin, if possible, to see signs of joining issue on this question, with the opposing forces, in an earnest, deathly grapple, which will result in victory for temperance over intemperance, another curse which wastes our country. We must talk not only of the evils, we must discuss the effects of intemperance, and must apply to the individual conscience as never before. The old question of total abstinence is the corner stone of a triumphant temperance movement. On the right and on the left, there is a laxity of conscience in regard to personal indulgence, cider drinking and beer drinking. If total abstinence is the corner stone for the individual conscience in the application of the moral and religious criticism which this cause calls for, I sympathize largely in my feelings with the motion of a gentleman a few moments ago, that if the pulpit be restricted in its criticism to wholly religious discussion, without bearing upon the legal points, the pulpit must, indeed, be circumscribed and hampered. If we are to gain for this cause the triumph which attended the anti-slavery movement, we must, from this time forward, apply, with the same searching, vigorous rigor, the tests which were applied by that movement, religiously and politically. The gentleman who said that the Savior made a little wine for the marriage feast, left an

inference that a man might do the same for a marriage feast now. It is important to consider whether every Christian minister ought not, henceforward, to recommend pure water as a substitute for wine at the communion table. (Loud applause.) Earnest people abroad feel an anxiety concerning the condition of the cause in this Commonwealth. May it ever be right, and give no uncertain light upon this question. [Applause.]

THE RESOLUTIONS AGAIN.

The resolutions were then taken up *seriatim* and adopted.

A gentleman in the gallery offered the following resolution:

"*Resolved*, That while we believe that religious and moral suasion is the best means to promote temperance, we will not hesitate to give our aid in the enforcement of any strict prohibitory law that may be placed on our Statute books."

The resolution was received with applause, but it was ruled out of order by the Chairman, according to the terms of the call of the Convention.

Rev. Mr. Twiss, pastor of the Universalist Church in Lowell, one of those who had been especially invited to speak was then introduced.

REMARKS OF REV. J. J. TWISS, OF LOWELL.

Mr President and Friends: — We are all agreed, I take it, upon one thing, and that is, the fact that the sin and crime of intemperance are spreading fearfully in our land, that the apathy of communities, of neighborhoods, of churches, of families concerning this condition of things, is one of the most alarming social and moral aspect of modern times.

We meet, then, in Convention, to-day, for the purpose of proposing and adopting such methods as may seem to be the best, for arresting this tide of evil.

Now, however potent we may regard other means, there surely can be no difference of opinion, among true temper-

ance men, concerning the need of moral and religious means, as among the very first instrumentalities, by which to advance this reform.

We have made a great mistake, during the last few years, in supposing that even the people of New England were thoroughly educated, upon the subject of intemperance. This might have been true fifteen, or twenty years ago. For, then, the subject was generally discussed in the pulpit, in the lecture room, in the newspapers — everywhere, indeed, it gained a hearing, and ministers and laymen, governors and legislators, judges and jurymen confessed and deplored the evil and hastened to pledge themselves, to abstain therefrom, and persuade others to do the same. But the aid of legislation was invoked, and public attention became so absorbed in efforts to restrict the sale of intoxicating drinks, that the moral and religious conviction among the people at large, that it is a sin in the sight of God, and a crime before the world, for any one to become a drunkard, or to indulge in that which led thereto was greatly weakened.

It is, therefore, I conceive, the moral sense of the community which needs to be awakened and educated concerning the sin of drinking, not only to what is called excess, but moderately. No man has any moral right to "put an enemy into his mouth to steal away his brains." True, we may regard drunkenness as a disease. But it is a disease which the drunkard brings upon himself. And this moral truth needs to be implanted, deeply and firmly in the public mind, along with that other equally important truth, that no man has a moral right to do anything that will render drunkenness possible. The conviction of the sin of drunkenness, and the sin of moderate drinking must, then, be impressed upon the public mind before the evil of intemperance can be restrained. And the pulpit, and the press, and the

platform, and all other means of instruction must aid in this work I do not believe that intemperance is due to an "empty head," but to a perverted heart. Any person who is made to believe, in his soul, that moderate drinking of ardent spirits is a sin, is in no danger of becoming a drunkard,— if, of course he has never been one before.

Now, I take my stand just here, and say that drunkenness, and moderate drinking, which leads to drunkenness, are placed under divine condemnation. And this is the doctrine that must be proclaimed in the ears of the world. For, there are many, very many sincere persons, who have been made to believe that total abstinence is not a virtue, but a whim. Ministers, now, by scores, take this position, and are thus, perhaps unconsciously, doing far more to demoralize men and women than they are doing in all other directions to promote righteousness on the earth. It is not pleasant for me to say this, but it needs to be said.

I do not stop here to argue the statements I make, but I say that intemperance, and the habit leading there, must be pronounced always, and everwhere, a terrible sin againt God, and an unmitigated crime against the race. It is wrong to put an enemy into the mouth to steal away the brains and mind, because this power was given us for the noblest of purposes. With it we are commanded to glorify the infinite name, and render the world better for our having lived in it. To abuse this power, then, is to commit one of the greatest sins of which man is capable. For, it is to beat down his own manhood — to quench the light of reason and virtue in the soul — to brutify powers whose proper range is among the stars; whose grand achievements in the fields of science, letters, art, poetry, and history, might crown him one of the intellectual kings of the earth.

It seems to me we cannot exaggerate the magnitude of

this sin. When I see the human form, so wonderful in its beauty, reeling madly by,— when I see the face, on which the finger of God had traced innocence and love, swollen and distorted by frequent draughts at the fiery fount of ruin,— when I see the eye, once radiant with intelligence, now settled into a frenzied glare,— when I hear words, once full of meaning, of eloquence, of genius, now changed into the delirious gibbering of the drunkard,— when I think of the garnered hopes that are now destroyed,— the opportunities now gone, and everthing once noble, manly, and true "swallowed up in one burning, debasing passion,"— the sin of drunkenness assumes an aspect of horror that no words can adequately describe. And he who deliberately launches his bark on the stream of moderate drinking, that flows steadily to this gulf of ruin, is also guilty of sin before God, and of crime in the sight of his fellowmen.

It is, then, against the moral sentiment and the social customs concerning intemperance to-day in the land, that I trust a voice and influence will go forth from this Convention. For, given a right moral conviction upon the subject, and every other instrumentality by which to spread the temperance reform, and remove the evil of intemperance, will not only be possible, but sure to follow.

Hon. P. Emory Aldrich was the next to address the convention, and spoke as follows:

ADDRESS OF HON. P. EMORY ALDRICH.

Mr. President and Gentlemen of the Convention:— The highest interests of man are involved in the sucesss of this movement. When this reform commenced in the last generation, the first thing done was to convince men of the evil of intemperance, and the necessity of immediate reform. A very short discussion sustained this principle, and every man who advocated the reverse of this principle was driven

from the field of discussion. Following upon this, a discussion arose, fifteen or twenty years ago, as to the necessity of employing moral, religious, and social influences in promoting the cause of temperance by the enactment of a stringent prohibitory law. That law was placed upon the Statute Book, and then commenced another series of controversies as to the constitutionality of such a law, and the highest talent in this Commonwealth, and in other parts of the nation, was employed for the purpose of overthrowing this system of legislation. In the highest judicial tribunal of this Commonwealth, every question touching the fundamental right of the Legislature to pass such a law was discussed, and decided to be founded in a strict constitutional power of the Legislature. The subject was carried to the United States Supreme Court, and there this subject, of the constitutional right to prohibit the sale of intoxicating liquors, excluding every kind that would intoxicate, was argued by the highest legal talent in the nation, and the Court was unanimous in pronouncing the law constitutional. Thus, the friends of temperance, first in the general field of debate upon the moral, the religious and social aspects of this case, triumphed, and there is not a single question of constitutional law unsettled which any respectable attorney presumes to raise.

Whilst this legal aspect of the question was being discussed in all forms, the attention of our fellow men was somewhat, very considerably indeed, diverted from this most important subject. And we know, that during the last fifteen years, there has been a falling away of that intense moral and religious conviction, which had possessed the minds of men a quarter of century ago, and now there is a very different sentiment in the community in regard to the use of intoxicating liquors from what there was twenty and thirty years ago, ago, as we remember. This convention has been called

for reviving in this State the strong moral and religious convictions, which prevailed twenty-five and thirty years ago.

There is no prospect, or chance, of carrying on this reform, unless we teach total abstinence from everything that can intoxicate. It is no use to exclude whiskey, brandy and the stronger drinks, and say that cider and beer may be indulged in, for the dangers and temptations are as great at that point, as with the stronger drinks. If it is necessary it would be folly for us to assume, in Massachusetts, and undertake to form a temperance society upon any other principle than total abstinence from every kind of intoxicating liquors. A pledge has been proposed here to-day, which, if adopted by the young men of this Commonwealth, will do more to promote not only moral, religious and social reform in this State, but it will do more to increase our moral prosperity and put us forward among the States of the country and the civilized States of the world, than any other movement that could possibly be done otherwise among mankind. We should not allow our antagonists to divert our attention from the real magnitude and value of this important movement. Train your young men to temperance and all other good will follow. I sat on the committee when we had the long legislative investigation, in which Governor Andrew appeared as counsel. There were those who testified that wine might be used with impunity, but one of the most respectable and prominent gentlemen who upheld that doctrine told me he should not advise any young man to use it till he was thirty-five. And if he had included after that age, his advice would have been most salutary. If we can produce a temperance revival and make the people adopt the plans which were adopted years ago, we shall have accomplished a work, not only worthy of this anniversary, but one for which our posterity will bless us to the latest generation.

A Voice — If a rum seller should open a saloon next door

to your house to sell intoxicating liquors, would you use legal, or the moral means you have spoken of, and advise your boys to go there and drink?

Mr. Aldrich — I should attack him by both. [Applause.]

OFFICERS ELECTED.

The committee reported the following list of permanent officers which was unanimously adopted amid applause:

President, Wm. B. Spooner, Esq.

Vice Presidents, His Excellency Governor Claflin, Hon. Z. L. Raymond, Hon. J. Warren Merrill, Hon. Rufus S. Frost, Hon. Thomas Talbot, Hon. E. S. Tobey, Rev. J. W. Olmstead, D. D., Hon. J. F. Gavitt, Deacon Ezra Farnsworth, Rev. I. M. Atwood, Hon. Milo Hildreth, Hon. Joel Merriam, Hon. Martin Griffin, P. Emory Aldrich, Rev. S. F. Upham, Benjamin R. Jewell, Rev. E. B. Webb, Otis Clapp, Rev. J. O. Peck, Wm. C. Greene, Wm. Hyde, Deacon Porter, Moses W. Pond, Wm. H. Baldwin, David H. Mason, Rev. S. W. Bush, Hon. J. M. Usher, Edwin Patch, James P. Magee, Mrs. Abbie B. Hayward, Mrs. J. H. Twombly, Mrs. Horatio Wood, Mrs. Mary A. Livermore, Mrs. Lucy Stone Blackwell, Mrs. Lucius W. Pond, Mrs. Wm. Claflin, Mrs. Jas. F. Almy, Mrs. Abraham G. Hart.

Mr. Spooner, was called for and was received with applause. He made a speech of thanks.

ADDRESS OF WM. B. SPOONER, ESQ.

Ladies and Gentlemen:—I thank you for the compliment implied in electing me to this position. It may seem strange to you that I should thank you for electing me to a position involving so great labor, and care, and responsibility, as any one incurs who accepts this office with the intention of performing faithfully the duties which will be required of him, if we carry out the comprehensive plans which we have laid out. Nevertheless, I do accept the office, and am willing to

labor, and do all I can to promote the objects of the Society. I am willing, because I think I see the opportunity to do a great good to our fellow-men. While I am willing to work myself, it will be indispensable that I be sustained by the labor and sacrifice of you who have elected me. I believe I shall be thus sustained. If I did not believe it, I would not accept the position.

I said, *Ladies* and Gentlemen ; I shall have much to ask of our female friends. The success of this cause largely depends on you. By your influence and example, you largely fix the habits of the young, for either weal or woe. You largely control the social customs of society. If you set your faces against the custom of wine-drinking, it will make it easy for the other sex to follow it. Many a young man has gone down to a drunkard's grave, because he was offered a glass of wine by an interesting lady whom he had not strength to refuse. That glass repeated, resulted in an appetite which could not be satiated, except by indulging in stronger drinks, which led him to destruction. This is the history of multitudes of those who tenant the graveyards of Boston. Could they arise and tell the reason they are there, they would say, "I was first taught to drink by the example of my father at his own table ;" or, "I learned to drink at the social party, by the invitation of a lady." A clergyman of great eminence of position, and excellence of character, was asked to take part in this convention, and give us the weight of his influence. He replied, "I occasionally drink a glass of wine, and, therefore, cannot." I doubt not that gentleman, in his heart, and in his words, wishes us success ; and I would ask, in the most respectful and courteous manner, whether any minister of the gospel of Him, who gave his life for others, the whole of whose gospel is in spirit, comprehended in the principle of self-denial for the good of others, whether he is willing to stand aloof from this cause,

because he is unwilling to deny himself his *occasional glass of wine?* I hope that respected clergyman, and others, like him, will be led to review their position, and see if they are not called to adopt the principle of Saint Paul, and give up things lawful for the sake of a weaker brother.

Ladies and gentlemen, we mean thorough work. The evils of intemperance are too appalling for any one, who desires the welfare of his fellow-men, to stand idle and unconcerned, and we mean that no man shall stand aloof from the cause for want of knowledge. Some persons may ask why we confine our labors to this branch of the work, exclusively. We answer, that, in our judgement, this important branch has been greatly neglected; that the public await a movement in this line, and, in order to get its attention as we desire, we must make this our *exclusive* work; and without any opposition and only good will to those who see otherwise and act through other agencies, and leaving myself and all other members of this society free to act *outside*, as we may think proper, I promise you that, as far as I am concerned, this society shall be held strictly and rigidly to the simple and specific work set forth in its constitution. [Applause.]

OTHER ADDRESSES.

Mr. B. Bruce Dyer, President of the Washingtonian Inebriates' Reform Association, next addressed the Convention. He was very much interested in this movement, because the Association that he represented harmonized with it. He then made some interesting statements concerning the institution which they were about to form, and urged the audience to co-operate with them in reforming drunkards.

Mr. Thomas Goddard of Brookline, in a few pleasing remarks, recommended that they should starve the liquor dealers out.

Mr. John F. Coles, of the Washingtonian Home, said that the doings of this Convention reminded him somewhat of the difficulties of the temperance movement thirty years ago — slight difficulties and misunderstanding among themselves. After referring to the obstacles encountered, he spoke with some warmth on the manner in which reformed men of the Washingtonian Home had been refused by clergymen an opportunity to lecture in their churches.

Mr. S. S. Foster expressed his hearty spmpathy with the movement, and said if he was egotistical he should say it was in answer to his prayers. The first thing he wanted them to do was to teach that temperance was a part of Christianity, and the second thing was to that teach every rumseller was of his father the Devil.

CLOSING PROCEEDINGS.

Mr. Usher, in view of the fact that temperance meetings would be held in nearly all the suburban towns, moved that when the Convention adjourned that afternoon it should be *sine die.*

Notice was then given that the society organized to-day had provided rooms at No. 11 Cornhill, which were open, and where the daily newspapers would always be found. An invitation was also extended to all the friends of the cause to visit the rooms.

Mr. Baldwin moved the following resolutions: "That the thanks of this Convention be extended to the Hon. E. S. Tobey, for the prompt and impartial manner in which he has discharged the duties of chairman of this Convention."

The motion was carried, and the President briefly returned thanks. The following hymn was then sung:

1. Lift high the temperance banner!
Ay, proudly let it wave,
To save the poor inebriate
From a degraded grave.

Then, christian, at your station,
To quell the raging storm;
Let hearts and hands united
Strive for a glad reform.

2. Come, join the noble army,
Enlist now for the fight;
Maintain our nation's honor,
Firm stand ye for the right.
Promote the cause of temperance
T' assist poor fallen man;
Put on the glorious armor;
Be foremost in the van.

3. Then rally round the standard,
And let the work go on,
Until the last dim vestige
Of intemperance is gone.
Be earnest in the battle,
Your weapons boldly wield;
You'll surely gain the victory,
And make the monster yield.

After the singing the Convention was adjourned with the tion by Rev. Mr. Ballard.

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